

Can we bury or burn or cremate the corpse of a Muslim or a non-Muslim?

In today's world, when it comes to a person's corpse, whether it's a man, a woman or a child, people know what to do with it. There are some who bury it, others who burn it or others who incinerate it (with burning wood in a crematorium) or by means of an electric drawer. It depends on the Religion of that person.

Generally, a corpse is buried if the person was a Muslim, it is burned or cremated or either buried if it belonged to another community.

To bury means: putting the corpse six feet underground or in a vault and burning means burning or cremating with burning wood or by electrical means which seems faster and more hygienic as I will elaborate.

For now, we are going to debate the principles of Muslims: Bury!

Muslims say that God taught them how to bury a corpse and never taught to burn or cremate it. Burning the corpse and then spreading the ashes in the sea is a practice of other communities. They allude to the Hindu community. Is it true? There are some who say that burying is more hygienic than burning. There are some who say the opposite.

Let's see what God says in the Koran, concerning Adam's two sons, when one of them killed the other and after – according to our sayings – did not know what to do with his corpse:

فَبَعَثَ اللَّهُ غُرَابًا يَبْحِثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُوَارِي سَوْءَةَ لَخِيهِ قَالِ يَا وَيْلَتَا أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوَارِيَ سَوْءَةَ أَخِي .

Then God sent a crow searching in the ground to show him how to hide the disgrace of his brother. He said, "O woe to me! Have I failed to be like this crow and hide the body of my brother?" And he became of the regretful (5/31)?

From this verse, translators translate *yabhathu* by « dig » or « scratch » the earth but in fact, the word means: **Study, examine, seek to acquire knowledge, observe carefully, analyze carefully.**

In the Bible we have the story of Abel and Cain, but in the Koran, the names of the two are not mentioned. It only mentioned Adam's two sons. However, in some books, such as in *tafsirs* and others, they are mentioned.

Bible	Koran
وَحَدَّثَ مِنْ بَعْدِ أَيَّامٍ أَنَّ قَايِينَ قَدَّمَ مِنْ أَثْمَارِ الْأَرْضِ فُرْبَانًا لِلرَّبِّ، And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. (Genesis 4: 3)	إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ And recite to them the story of Adam's two sons, in truth, when they both offered a sacrifice, and it was accepted from one of them but was not accepted from the other. He said, "I will surely kill you." He said, "Indeed, Allah only accepts from the righteous (5/27).
وَلَكِنْ إِلَى قَايِينَ وَقُرْبَانِهِ لَمْ يَنْظُرْ. فَأَعْتَظَ قَايِينَ جَدًّا وَسَقَطَ وَجْهُهُ. But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell (Genesis 4: 5).	

<p>وَكَلَّمَ قَايِينَ هَابِيلَ أَخَاهُ. وَحَدَّثَ إِذْ كَانَا فِي الْحَقْلِ أَنَّ قَايِينَ قَامَ عَلَى هَابِيلَ أَخِيهِ وَقَتَلَهُ.</p> <p>And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him (<i>Genesis 4: 8</i>)</p>	<p>فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ</p> <p>And his soul permitted to him the murder of his brother, so he killed him and became among the losers (5/30).</p>
<p>لَيْسَ كَمَا كَانَ قَايِينَ مِنَ الشَّرِيرِ وَذَبَحَ أَخَاهُ. وَلِمَاذَا ذَبَحَهُ؟ لِأَنَّ أَعْمَالَهُ كَانَتْ شَرِيرَةً، وَأَعْمَالُ أَخِيهِ بَارَةً.</p> <p>Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous (<i>1 John 3: 12</i>)</p>	

We notice that often biblical verses are identical to koranic verses, but sometimes there are minimal differences. At that case, the author of the Koran modified them so that they do not resemble the verses of the Bible. When we analyze the biblical verses, especially the Old Testament, we notice that they are classified in order, because the verses dealing with the same subjects are classified together and in order. But when we look at the Koran, we notice that it is definitely in a disorderly manner in its classification. In short, when we classify it in chronological order, it remains in a disorderly way. Did God reveal the Bible in order and the Koran in a disorderly way? Is there anyone who knows why the Prophet classified the suras and verses of the Koran in his own way and not in chronological order?

عَنْ أَبِي ذَرٍّ عَبْدِ الرَّحْمَنِ بْنِ فَضَالَةَ قَالَ لَمَّا قَتَلَ قَايِيلُ هَابِيلَ مَسَحَ اللَّهُ عَقْلَهُ وَخَلَعَ فُؤَادَهُ فَلَمْ يَزَلْ تَائِهًا حَتَّى مَاتَ .

Abu Tharr ‘Abdur Rahman ibn Fadalal reported: When Cain killed Abel, God transformed his brain (mind), removed his heart, and he remained in that state till death (*Al-fitan: vol. 1, page 65, no. 118, vol. 1, page 175, no. 490*).

قَالَ رَسُولُ اللَّهِ خَيْرُ قَتْلَى قُتِلَتْ تَحْتَ ظِلِّ السَّمَاءِ مُذْ خَلَقَ اللَّهُ خَلْقَهُ أَوْهُمْ هَابِيلُ الَّذِي قَتَلَهُ قَايِيلُ اللَّعِينُ ظُلْمًا .

The Messenger of God said: The best crime that existed under the shade of the firmament the day when God made the creation. It was Cain, the cursed, who assassinated Abel unjustly (*Al-fitan: vol. 2, page 471, no. 1325; Jam’-ul-jawami’: vol. 20, page 850*).

قَالَ رَسُولُ اللَّهِ فَمِثْلُ مَا أَنْتَ يَوْمَ قَتَلَ قَايِيلُ هَابِيلَ .

The Messenger of God said: As you were the day when Cain assassinated Abel (*Akbhar Makkah: vol. 3, page 387, no. 2308*).

(الأول) أي الذي هو أول قاتل. قيل هو قاييل قتل أخاه هابيل.

(The first) that is he who committed the first assassination, they said, it was Cain who killed Abel (*comments of Muhammad Fouad ‘Abdul Baqi on hadith 2616 from Ibn Majah: vol. 2, page 873, vol. 2, page 1310, comments on hadith 3961*).

See also the comments of *Awn-ul-ma’bud*, commentaries on *Sunan Abu Dawood*, vol. 6, page 313.

هُوَ قَائِلٌ قَتَلَ أَخَاهُ هَابِيلَ.

It was Cain, the murderer of his brother Abel (*commentaries on An-Nasai: vol. 5, page 383, mentioned in Al-jami'-us-sahih: vol. 19, page 2*).

In the books of *tafsirs*, we have several mentions of Abel and Cain:

قَالَ هُمَا ابْنَا آدَمَ لِصُلْبِهِ هَابِيلُ وَقَائِلُ قَرَّبَ هَابِيلُ شَاةً وَقَائِلُ بَقُلًا فُقِبِلَ مِنْ هَابِيلَ وَمِنْ قَائِلُ فُقِتْلَهُ.

He said: They were the two sons of Adam, Abel and Cain. Abel had sacrificed a mouton and Cain had sacrificed his leguminous. The sacrifice of Abel was accepted and that of Cain was rejected. So, he assassinated him (*Tafsir Mujahid: page 306*).

عَنْ قَتَادَةَ فِي قَوْلِهِ تَعَالَى وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ [المائدة: ٢٧] قَالَ هُمَا هَابِيلُ وَقَائِلُ.

Qatada said concerning His statement: And recite to them the story of Adam's two sons ... (5/27) et he said: His two sons was Abel and Cain (*Tafsir 'Abdur-Razzaq: vol. 2, page 14, hadith 697*).

عن مجاهد في قول الله إذ قربا قربانًا قال ابنا آدم هابيل وقائيل لصلب آدم. فقرب أحدهما شاة وقرب الآخر بقلاً فقبل من صاحب الشاة فقتله صاحبه.

Mujahid said concerning the statement of God: when they both offered a sacrifice ... and said: These were the two sons of Adam, Abel and Cain, the descendant of Adam. One of them made a sacrifice of a mouton and the other made a sacrifice of his leguminous. The sacrifice of he who gave a mouton was accepted, so he killed his companion (*Tafsir at-Tabari: vol. 10, page 204, hadith 11707*).

والحسد وكان لقائيل حين قتل هابيل.

Jealousy was the main cause of the assassination of Abel by Cain (*Tafsir ath-Tha'labi: vol. 3, page 295*).

وقيل هو ائتمان آدم ولده قاييل على أخيه هابيل فقتله .

There are those who say that the trust which Adam put in his son Cain for his brother Abel and he assassinated him (*Al-hidaya ila bulugh-un-nihaya: vol. 5, page 5878; Tafsir al-Mawardi: vol. 6, page 377*).

لَمَّا قَتَلَ قَائِلُ هَابِيلَ وَآدَمُ بِمَكَّةَ .

When Cain killed Abel, Adam was at that time in Mecca (*Tafsir al-Baghwi: vol. 3, page 45*).

وذلك في عهد آدم إلى أن قتل قاييل هابيل.

And that was during the era of Adam until Cain killed Abel (*Tafsir az-Zamkhashri: vol. 2, page 336*).

فَقَدْ قَتَلُوا قَبْلَكَ الْأَنْبِيَاءَ وَقَتَلَ قَائِلُ هَابِيلَ وَالشَّيْطَانُ قَدِيمٌ.

Before you, they killed the Prophets and Cain killed Abel and the devil was old (*Tafsir al-Qurtubi: vol. 6, page 133*).

From this verse (5/31), they pretended that God taught them what they should do with a corpse.

1. Was the crow already created at that era? How many were created? If you reply in the affirmative, then you must bring proofs. If in the Koran, the crow is mentioned only once, in the Bible it is mentioned seven times. See *Genesis: 8:7; Deuteronomy: 14:14; Leviticus: 11:15; Job: 38:41; Psalms: 147:9; Isaiah 34:11*).

In the Bible, there are verses that made allusion to the creation of birds but no mention of the crow is made.

And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. (<i>Genesis 1:20</i>).	وَقَالَ اللَّهُ: «لِتَفِضِ الْمِيَاهُ رَحَافَاتٍ ذَاتَ نَفْسٍ حَيَّةٍ، وَلِيَطِيرَ طَيْرٌ فَوْقَ الْأَرْضِ عَلَى وَجْهِ جِلْدِ السَّمَاءِ».
And God created great whales, and every living creature that moves, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. (<i>Genesis 1: 21</i>).	فَخَلَقَ اللَّهُ التَّنَائِينَ الْعِظَامَ، وَكُلَّ ذَوَاتِ الْأَنْفُسِ الْحَيَّةِ الدَّابَّةِ الَّتِي فَاضَتْ بِهَا الْمِيَاهُ كَأَجْنَاسِهَا، وَكُلَّ طَائِرٍ ذِي جَنَاحٍ كَجَنْسِهِ. وَرَأَى اللَّهُ ذَلِكَ أَنَّهُ حَسَنٌ.

2. What had he to hide with his private part? Had he to hide only the private part and not his entire corpse? Does “private part” mean the whole corpse?
3. This verse pretends that the crow scratched or dug the earth, but to what extent did it do it? Had it dug six feet beneath as the case is today? This is very strange!
4. When God taught to Adam the names of all things, had He not taught him how to bury a corpse and he, in turn, taught to his wife and two sons?

In the Bible, the word « bury » appears eighty-three times whereas in the Quran, it is now that it is teaching what to do with a corpse. Is it not extraordinary?

There are differences between burying and burning or cremating: When a corpse is buried, after a while, it decomposes and the corpse is consumed by beasts of the earth. When the beasts of the earth have consumed the corpse, what remains is the skeleton. When the grave is repressed for another corpse, the bones of the previous corpse are put in a bag and replaced in the grave or put in a corner in the cemetery. This is called « mistreating » the body of a dead man.

The Prophet has supposedly said:

لَا تَسُبُّوا الْأَمْوَاتَ فَإِنَّهُمْ قَدْ أَفْضَوْا إِلَى مَا قَدَّمُوا .

Don't insult the dead because they have obtained what they did (*Sahih al-Bukhari: vol. 2, book 23, hadith 476, vol. 8, book 76, hadith 523; Sunan an-Nasai: vol. 3, book 21, hadith 1938*).

كَسَرُ عَظْمِ الْمَيِّتِ كَكَسْرِهِ حَيًّا .

Breaking the bone of a dead is like breaking it when he was alive (*Sunan Abu Dawood: book 20, hadith 3201; Sunan Ibn Majah: vol. 1, book 6, hadith 1616*).

When you burn a corpse, it all burns, even the bones. Then they take a little ash and it is thrown into the sea or the river. There is no decomposition; beasts of earth do not consume it and nothing of the skeleton remains. There is no punishment of the grave since it does not exist for them. The Prophet made it clear that there were punishments in the graves, right?

So, can we burn a corpse? The answer if “yes” according to certain *hadiths*:

عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ أَنَّهُ ذَكَرَ رَجُلًا فِيمَنْ سَلَفَ . أَوْ فِيمَنْ كَانَ قَبْلَكُمْ قَالَ كَلِمَةً يَعْنِي . أَعْطَاهُ اللَّهُ مَالًا وَوَلَدًا . فَلَمَّا حَضَرَتِ الْوَفَاةُ قَالَ لِبَنِيهِ أَيْ أَبِ كُنْتُ لَكُمْ قَالُوا خَيْرَ أَبٍ قَالَ فَإِنَّهُ لَمْ يَبْتَئِرْ . أَوْ لَمْ يَبْتَئِرْ . عِنْدَ اللَّهِ خَيْرًا ، وَإِنْ يَقْدِرَ اللَّهُ عَلَيْهِ يُعَذِّبُهُ فَاَنْظُرُوا إِذَا مِتُّ فَأَحْرِقُونِي حَتَّى إِذَا صِرْتُ فَحْمًا فَاسْحُقُونِي . أَوْ قَالَ فَاسْحُكُونِي . فَإِذَا كَانَ يَوْمَ رِيحٍ عَاصِفٍ فَأَذْرُونِي فِيهَا

1 – Abu Said reported that the Prophet had mentioned a man of the past generation or someone who lived before you and he said: God granted him wealth and children. When he was about to die, he said to his children: What type of a father did you have? They said: The best of fathers. He said: I did nothing before God and if God seizes me, He will punish me. So consider burning me when I'm dead. When my body becomes ash, crush it and then throw it away in a windy day.

فَقَالَ نَبِيُّ اللَّهِ فَأَخَذَ مَوَاتِيئَهُمْ عَلَى ذَلِكَ وَرَبِّي فَفَعَلُوا ثُمَّ أَذْرُوهُ فِي يَوْمٍ عَاصِفٍ فَقَالَ اللَّهُ كُنْ فَإِذَا هُوَ رَجُلٌ قَائِمٌ قَالَ اللَّهُ أَيْ عَبْدِي مَا حَمَلَكَ عَلَى أَنْ فَعَلْتَ مَا فَعَلْتَ قَالَ مَخَافَتُكَ أَوْ فَرَقٌ مِنْكَ قَالَ فَمَا تَلَفَاهُ أَنْ رَحِمَهُ عِنْدَهَا .

The Prophet added: Then, by God, he made a promise with his children on what he said and they did it. They threw part of the ashes on a windy day. Then God gave orders to his ashes: Be and suddenly they deflect a standing man. God said: O my slave! What made you do what you did? He says: Fear of you! There was nothing that saved him except the mercy of God (*Sahih al-Bukhari: vol. 4, hadiths 684, 685, 688, vol. 8, hadiths 487, 488, vol. 9, hadith 599*).

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ قَالَ قَالَ رَجُلٌ لَمْ يَعْمَلْ حَسَنَةً قَطُّ لِأَهْلِهِ إِذَا مَاتَ فَحَرِّقُوهُ ثُمَّ أَذْرُوا نِصْفَهُ فِي الْبَرِّ وَنِصْفَهُ فِي الْبَحْرِ فَوَاللَّهِ لَئِنْ قَدَّرَ اللَّهُ عَلَيْهِ لَيُعَذِّبَنَّهُ عَذَابًا لَا يُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ فَلَمَّا مَاتَ الرَّجُلُ فَعَلُوا مَا أَمَرَهُمْ فَأَمَرَ اللَّهُ الْبَرَّ فَجَمَعَ مَا فِيهِ وَأَمَرَ الْبَحْرَ فَجَمَعَ مَا فِيهِ ثُمَّ قَالَ لَمْ فَعَلْتَ هَذَا قَالَ مِنْ خَشْيَتِكَ يَا رَبِّ وَأَنْتَ أَعْلَمُ فَعَفَرَ اللَّهُ لَهُ .

2 – Abu Hurayrah reported that the Messenger of God said: There was a man who had done nothing good and he said that when he died, burn him. Then you would wither half of his ashes on the land and the other half in the sea. By God! If God had him in His clutches, He would have decreed a punishment that no one had known before in the world. When he died, they did what he asked. God questioned him: Why did you do this? He says: My Lord! I did it for fear of you! You are already informed of this! So God had forgiven him (*Sahih Muslim: book 37, hadiths 6637, 6640; Sunan Ibn Majah: vol. 5, hadith 4255; Al-Muatta: book 16, hadith 574*).

إِنَّ رَجُلًا حَضَرَهُ الْمَوْتُ لَمَّا آيَسَ مِنَ الْحَيَاةِ أَوْصَى أَهْلَهُ إِذَا مِتُّ فَاجْمَعُوا لِي حَطَبًا كَثِيرًا ثُمَّ أَوْرُوا نَارًا حَتَّى إِذَا أَكَلْتُ لَحْمِي وَخَلَصَتْ إِلَى عَظْمِي فَخُذُوهَا فَاطْحَنُوهَا فَذَرُونِي فِي النَّبِيِّ فِي يَوْمٍ حَارٍّ أَوْ رَاحٍ فَجَمَعَهُ اللَّهُ فَقَالَ لَمْ فَعَلْتَ قَالَ خَشْيَتِكَ فَعَفَرَ لَهُ .

3 – A man, when death approached and he was desperate for life, advised his family, when he died, to collect a lot of wood and then prepare a fire until the fire consumed his flesh until it reached its bones. Then take his ashes and scatter them in the sea during a hot day or a windy day. God gathered his ashes and said to him: Why did you do this? He replied: Fear of you! So God forgave him (*Sahih al-Bukhari: vol. 4, hadiths 659, 655; Sunan an-Nasai: vol. 3, hadiths 2081, 2082*).

When we consider these three *hadiths*, we notice that they could have been identical, but never mind, we can draw the following lessons from them:

1. God has himself approved that a corpse be burned by the simple fact that He did not object to it and He had even forgiven this person even though he was an infidel (before Islam). In the Koran, we have multiple examples where God forgave many people before Islam. In the *hadiths* also, there are examples where God forgave people and even admitted them to Paradise during Islam, while they were unfaithful.
2. God has always existed. By the fact that the Prophet alluded to the past generation is enough to prove this. It is not for the Muslim to say that this God belongs to them. Muslims say it is their god and it is only theirs and is their monopoly. Later, I will prove to you, according to the Koran and the *hadiths*, that God has existed all the time and it is not the monopoly of Muslims. When God created Adam, what was His name?
3. In the first *hadith*, the Prophet alluded to the previous generation and in the second *hadith*, it does not exist.
4. In the first *hadith*, God gave him wealth and children while in the second *hadith*, it does not exist.
5. In the first *hadith*, he asked his children what type of father was he, while in the second *hadith*, it does not exist.
6. In the first *hadith*, he tells his children to burn him (his corpse) and to scatter his ashes on a windy day.
7. In the second *hadith*, he asked them to throw half of his ashes on land and the other half into the sea.
8. In the third *hadith*, there is only water.
9. In the first *hadith*, God said it: Be and it is. In the second *hadith*, there is none.
10. In all three *hadiths*, we see that God had forgiven him and according to logic, he will be admitted to Paradise. It was before the advent of Islam, God only knows how long it lasted.
11. We know that in the Koran, God says He will never forgive an idolater or infidel. But here we see that He had forgiven a person who knew nothing about Islam that had not yet emerged, after his body was burned. He had reconstructed his body and asked it questions. It seems it was magic!
12. Were the laws of Islam not similar to the laws before since we know that the previous laws were confirmed by the latter ones?

All these differences between these three *hadiths* are enough to prove that they are three and not one!

Now let's see what Islam says about burning a living person or cremating their corpse:

We know that cremating a person's body after his death and resurrection on the last day is a divine practice. In fact, the Bible and the Koran teach us what the Hell is, just as they teach us what Heaven is. In other words, Jews, Christians and Muslims all believe in Heaven and Hell. Has Heaven and Hell been created or are they being created now or will they be created in the future. This is a question that I will answer in due course.

In the Bible and the Koran, we have a lot of verses that deal with these two issues. In the *hadiths*, many traditions have been copied from biblical narrations, and we have many of these verses.

3. 'Ali, who was the last caliph after 'Othman, burned living people, especially idolaters or apostates. After that, Ibn 'Abbas said he shouldn't have burn them because the Prophet asked to kill them (*Sunan an-Nasai: vol. 5, hadith 4070; Jami' at-Tirmizi: vol. 3, hadith 1548*).
4. Was 'Ali not aware of the sayings of the Prophet and despite that, he became caliph? How many statements of the Prophet did he ignore and yet he became a caliph? We have a lot of examples that can be cited and we see that all four caliphs have made stupid weaves and things against the prophetic statements. Shall we continue to follow them because the Prophet had said that you follow them and you will be well rightly guided (*Sunan Abu Dawood: book 41, hadith 4590; Sunan Ibn Majah: vol. 1, hadiths 44, 45*).

5. ‘Umar ibn al-Khattab said that the family of *Jamra* were burned alive because they (the members) were known as *Jamra* (hot coal), his father was called Ibn Shihab (the meteor or the flame), he (his father) was of origin of *al-huraqa* (burnt), it was from *al-harat-an-nar* (fire lava field) and it was exactly from *ad-dhati ladah* (in flame) (*Al-Muatta: book 54, hadith 25*).
6. The Prophet had said that if a person is burned alive, he becomes a martyr (*An-Nasai: vol. 1, hadith 3196, vol. 3, hadith 1847*). Would you not like to become a martyr?
7. God ordered His Prophet to burn the living Qureish (*Sahih Muslim: book 40, hadith 6853*).
8. The Prophet gave honor to the women of the Qureish (*Sahih al-Bukhari: vol. 7, hadith 278; Sahih Muslim: book 31, hadith 6137*).
9. He gave honor to the men of Qureish who were new converts to Islam (*Sahih Muslim: book 19, hadith 4400*).
10. He ordered to stay with the Qureish, even if there were two people among them (*Sahih al-Bukhari: vol. 4, hadith 705, vol. 9, hadith 254; Sahih Muslim: book 20, hadith 4476*).
11. He fraternized between the Ansars and the Qureish (*Sahih al-Bukhari: vol. 3, hadith 491, vol. 8, hadith 106, vol. 9, hadith 440; Sahih Muslim: book 31, hadith 6145*).
12. The Qureish were assistants to the Prophet and they had no other protector than God and his Prophet (*Sahih al-Bukhari: vol. 4, hadith 715*).
13. 12 directors (*amirs* or caliphs) would be from Qureish (*Sahih al-Bukhari: vol. 9, hadith 329*).
14. Leadership was among the Qureish (*Jami’ at-Tirmizi: book 49, hadith 4315*) etc. etc.

In the Koran, we have only one instance where God mentioned the Qureish (106/1-4).

Now we have all rights to ask the questions: Will God be angry if we manage to burn a corpse? No and no! Why, because He himself approved such a practice by forgiving the person who asked to burn his corpse. The person was indeed an infidel. God gathered the ashes of his corpse, asked him questions and then forgave him and I think he was admitted to Paradise. If a person prepares a will to be executed after his death, I think there is nothing wrong and forbidden in it. When we consider the benefits of burning a corpse – and I think – it is more hygienic, instead of letting the corpses decompose, the beasts of the earth consume the dead flesh and finally, the skeletons are mistreated when one remakes the excavation to bury other corpses. Sometimes it can happen that skeletons are mistreated by putting them in bags and throwing them into a corner of the cemetery. Think about it!